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ABSTRACT

A joint Teacher Corps/Career Opportunities Program/State of Alaska project in its fifth year, Cross-Cultural Education Development/Alaska Rural Teacher Training Corps (X-CED/ARTTC) focuses on exploration of the ends desirable to meet the educational needs of the culturally different and development of the processes necessary to achieve them. A microcosm of the broader society, it provides a cohesive environment dealing not only with the delivery of instruction but with cross cultural dynamics and the politics of educational change. X-CED/ARTTC departs from the historical teacher education program in that: (1) the students are field-based; (2) "team leaders" are university instructors with full faculty status, salaried exclusively from State funds and located permanently in the field; and (3) a new and alternative curriculum (in content, process, means, and locale of delivery) is being created by the faculty who combine their knowledge and talents with their experience from living and working in the clientele's cultural environments. This paper presents an overview of the: (1) program's efforts and (2) plan to develop a curriculum which has unique features and will co-exist with the more conventional university offering. The proposed undergraduate and graduate programs are outlined by areas of study and degree emphasis. (NQ)

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TEACHER EDUCATION FOR A MULTI-CULTURAL SOCIETY: OVERVIEW OF A PROGRAM

by D. M. Murphy

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Introductory Note

It is not the intent of this paper to argue for or against Competency-Based Teacher Education. It is a presentation from an administrative perspective which suggests, in effect, that perhaps unwarranted energies are being expended in the development of efficient processes to reach ends which may, in fact, be no different than the ends achieved through historical and conventional means. It describes the prevailing efforts of a program which has chosen to focus on the exploration of the ends desirable to meet the educational needs of the culturally different people of our society, and then to develop the processes necessary to achieve them. The processes themselves emerge as we better understand the cultural milieus with which we are dealing.

The Alaska Program

X-CED, pronounced "Exceed," is the acronym for Cross-Cultural Education ~~Development and is a program which began as the Alaska Rural Teacher Training~~ Corps, ARTTC. It is still known as X-CED/ARTTC and is in its fifth year as a joint Teacher Corps/Career Opportunities Program/State of Alaska project. It is governed by a representative Consortium under the aegis of the State Board of Education. The grantee is the State Department of Education, with the University of Alaska, Alaska Methodist University, and Sheldon Jackson College, the three higher education institutions in the State, intimately involved in governance and the development and delivery of instruction. The major part of the task now rests with the University

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of Alaska, the State higher education institution. It is a widely field-based program, originally having student teams in ten rural Eskimo and Indian villages and currently delivering instruction to students in twenty-six such communities spread over an area one-fifth the size of the contiguous states. It has graduated forty-four students with the Bachelor of Education degree and all have received the Alaska teaching certificate. Thirty of the teachers are Alaska Natives which represents nearly two-thirds of the total number of certificated Native teachers in the State. Thirty-three are employed in education in rural Alaska, four in urban centers, two are teaching out of State (Guam and Canada), two are not in the field of education, and three recent graduates are taking a breather with their families.

Change Processes and Movements

Among the many projects and enterprises in the United States concerned with the improvement of teacher education, most have similar goals and many have similar philosophies and concepts about the approach. When a significant number of projects and institutions embark on similar processes, and communicate them among themselves, the result is usually the banding together into a movement. Such is the case with the tide of Competency-Based Teacher Education, CBTE.

So many members of the CBTE movement are federally funded projects that it might be inferred that it is almost a federally funded movement in which a member who questions the efficacy of CBTE does so at considerable risk. The experience of the Alaska Teacher Corps/Career Opportunities Program project is that such is not the case, so long as some alternative endeavor

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is clearly articulated.

The geographical size of the Alaska program, the incredible logistical problems it has grappled with, the variety of unfamiliar ethnic groups and their 'exotic' languages which are represented and, in general, the mystery that shrouds the Arctic, all tend to encourage the perception of the unacquainted that it is a legitimately "oddball" or unusual program. No one from 'Outside' has ever seen it all. An official from Washington or a visitor from another program or institution would need to devote at least four weeks to visit all the sites, and then only superficially, having to spend half the time in remote bush travel and allowing one day per site. It is difficult, then, for an outside observer to gain a decent conception of the whole.

Within this context, two notable situations have prevailed which have contributed both to the developing shape of the program itself and to its contribution to the little understood field of cross-cultural education. One is that Teacher Corps, the Career Opportunities Program and the State of Alaska have provided continuing funding and support for the program which is seen by the federal agencies as unique and which is, perhaps, the least understood by them. Second is that the program has capitalized on the laudible absence of outside pressure for conformity by consistently focusing the program's energies on better understanding, developing, and implementing cross-cultural education.

Consideration for Program Development

Paraphrasing Illich, the purpose of education is to liberate the human mind while schooling seems to be a process for teaching people their respective places in society. If there is validity in this position, it follows that

the improvement of the processes of schooling implies a more effective way for teaching people their respective places in society. Efficiency in the delivery of traditional content falls far short of the mark. The explicitness of learning objectives and the demand for proof of performance may only insure that students more rapidly reach the wrong place and then are held accountable for the wrong things. "Wrong" is a perjorative word, but is used here for emphasis. In this context it means, merely, that the products of a CBTE experience have likely been schooled in the same things as students in a classical teacher education program, the differences being that they have achieved the ends in a different manner and have gone through a process demanding that they demonstrate that they have, in fact, achieved these ends. At question, of course, is what these ends should be.

The X-CED/ARTTC program has been committed to the examination and determination of the ends, rather than expending its energies on the means. That is not to say that the program has not struggled with the logistics and packaging for delivery of higher education to students in communities up to 1,800 miles apart. It is simply that the qualities, attributes, attitudes, and knowledge which a teacher should possess to help in the education of culturally different and minority children is only now beginning to be understood. This lack of knowledge is compounded when the children are of a culture whose value systems, traditions, languages, beliefs, mores, and attitudes are, like those of the Eskimo, Aleut, and Indian, often radically different from those of the dominant society.

There is little in the literature which causes us to believe that learning modes and sequences of culturally different people is the same as for members of the middle-class western society. If, for example, we fail to understand, or know about, the aspirations and the motivational factors

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which influence a people, or have little knowledge of their language and its structure, then how can a classical, subject-oriented program be effective? To illustrate, the best of teachers, as measured by traditional criteria, more often than not fail to be effective in the education of Native American children. These teachers might well have acquired their education in a CBTE program, and might have demonstrated their competency in a more vivid and accountable fashion than before, but they also have probably reached the same ends as their peers in a traditional program. The problem, of course, is that the competencies are the limiting factor; that is,the explicit competencies are only as appropriate or viable as are the perspectives of those who prepare them. Unfortunately, those who prepare them are usually remote from the environment in which the competencies are to be applied, particularly if the environment is the school and community of culturally different children and adults.

One proposed solution is to involve the parents and children themselves in the development of teacher competencies. There seem to be at least three problems with this: (1) The parents have already been socialized or conditioned by their own schooling and their aspirations for their children are limited by their own; (2) The educators who work with parents and students in such an endeavor tend to dominate the process or, (3) The articulation of the competencies, and particularly the means of measurement, are left to the educators who set them down in their own terminology, usually leaving out the areas which are difficult to measure objectively. Thus, since the cognitive areas are easier to express and measure, the affective domain is consistently short changed. Yet it is in the realm of the affective that a large percentage of the 'unconditioned' parents deal most comfortably and see as being crucial to their children's growth and development.

So what do we do? Do we downplay competence and accountability in teachers for our culturally different citizens? No, but neither do we perpetuate the history of failure to meet their needs simply because their needs are not well understood. We concentrate on understanding them. We tenaciously pursue the research; we immerse our educational thinkers in the alien milieu and translate their experience and findings into a new curriculum. We do not satisfy ourselves with the transplantation of traditional campus-based content into a field setting and we do not screen our inadequacies in a fog of new terminology or cap them off by making explicit to the student the measurable points of achievement and then hold them accountable for things which fall short of addressing the real needs of an emerging society while avoiding many of the areas where competence is crucial but difficult to measure. These competencies may better be considered attributes and attitudes which seem to fall into two classes: those which are internal, brought with the person who embarks on a program of teacher education, and those which are gathered in the process of learning to teach.

The first class should alert us to the fact that the screening and selection of candidates to teach is crucial. It should be done early in the teacher preparation process, should be highly selective and should involve the clientele in the selection or, at least, in establishing selection criteria.

The second class implies the need to create a learning environment keyed to capitalizing on the positive internal attitudes of the students as well as their knowledge of the culture of which they are a part.

If the students in a program come from different cultures, or if their cultural background differs from their instructors, then the dynamics of

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interchange and inter-understanding must be engendered.

In the case of the X-CED program in Alaska, a most complex mix of cultural origins is represented. There are a few white students of various backgrounds. There are Eskimos, among whom are the Southern Yupik speaking and the Northern Inupiats. The languages and dialects, as well as traditions and religions differ among them. There are Indian students, different in origin and locale from the Eskimos and, among them, the Eastern Interior Athabaskans, Western Interior Athabaskans, Southeastern Tlingits and Tsimpsian. Aleuts and Haidas will no doubt be entering. The languages, histories, and traditions vary among them. The field-based instructors are white; professors from the urban East, the Southwest, the Northwest. The academic coordinator from the Dakota region, the director from the Rocky Mountain states, the media specialist from Hawaii. The ultimate goal of all is to open up the opportunities for all children to pursue the lives of their choosing, not hampered by their color, origins, or beliefs. The program concentrates in rural Alaska because it is there where the needs seem greatest; it is there where an ancient society is interfacing with the technological-industrial society of modern America.

The Instructional Process-Some Decisions

To deal with the complex intercultural situation born of the nature of the State and its educational needs, several things need to be understood. First, the people are the program; not only the directly involved participants but also those who are affected. Thus, the situation is the program itself, a microcosm of the broader society which provides a cohesive environment dealing not only with the delivery of instruction but with cross-cultural dynamics and the politics of educational change. Forces are identified, both

active and inert; funds are secured and consistently focused and secured again each year, the success in obtaining them based on measured programmatic movement toward declared goals and the voiced satisfaction of the constituency. Alliances are formed with other Native and minority efforts in diverse endeavors: professional and paraprofessional development in health services, legal services, land use, and general management, to name a few. Teacher education, and particularly X-CED/ARTTC because it has persisted as one of the longest-lived continuous programs of its kind, may serve well as a model for the other field-centered educative processes which are emerging. Yet, in spite of temptations to broaden the program's scope, it is felt that its focus must remain and its efforts not be diluted. The program is only now beginning to come to grips with transcultural concepts, learning processes of the culturally different, techniques and styles of instructional delivery, effect of Native and other teachers trained in this type of program on children, schools, and communities, and the content of the learning experience itself.

The cross-cultural approach to teacher education has been limited pretty much to the professional courses in education developed and adapted by the field-based faculty and academic coordinator. Its pervasiveness into other areas and the disciplines is limited to the fields of the program faculty. Other than among the program faculty, perhaps it is best understood and dealt with in the Anthropology department and by the staffs dealing with linguistics and communication. However, the problem must be appreciated by those who deal in the humanities, behavioral sciences, natural sciences, business, economics, and all fields of instructional endeavor because without this understanding the education of the culturally different citizens of the nation cannot meet what is being demanded of it. The Native Americans, the Chicanos, the Puerto

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Ricans, the rural poor, the blacks will continue to voice their demands for equality of education to often well intentioned institutions which are unequal to the task. It is in the realm of seeking solutions to these problems that X-CED/ARTTC is concentrating.

The teachers that emerge from the program must be equipped to teach anywhere that their teaching certificate legally authorizes them. If the teacher is a Native and the children are white, then the classroom may be viewed as cross-cultural. If the children are from several cultures, then the classroom is multi-cultural and must be handled in a manner different from a class where all are white from middle or higher income families, regardless of whether the teacher is an Indian, Eskimo, or white. The combinations of composition are many. The key, then, is that the teacher must be prepared to educate effectively, regardless of the classroom milieu into which he or she is thrust. To manage this well requires an unusual person trained in an unusual way. The modularizing, packaging, pre-testing/post-testing system applied to achieving traditional ends provides only one vehicle, and it is only as strong or as weak as the person who uses it, and the content of the educational program itself.

A Matter of Structure

X-CED/ARTTC differs structurally in several ways from most Teacher Corps programs in the nation. Since such relationships should be established to best suit the local program situation, and since often times they are beyond the program management's control, only the unusual aspects will be mentioned here.

1. By joining the Career Opportunities Program (C.O.P.) with Teacher Corps, entry into the program is available to persons

at freshman level, thus opening doors to careers in education for a broader spectrum of candidates. This is particularly important when recruiting Native American and other minority interns.

2. The State Department of Education is the grantee which, as a state agency, has access to the legislature and its powers of appropriation. (The same advantage would hold true were the grantee the state university). State general funds have consistently provided over 50% of the total program budget.
3. Interns are considered college students, not school district or state employees who are being given a college education. This assures that the actions and policies related to the best interests of the interns remains with the program rather than being relinquished to entities over which the interns and the grantee have no control.

4. The program provides a field-based system for delivery of higher education which can handle more students than the number funded through the program. It has, therefore, been made accessible to students who are self-supporting or are assisted by B.I.A. education grants and other sources. The limit is set by the capacity of the field faculty to effectively handle delivery of quality instruction. Regional panels, composed of representatives of communities, schools, Native organizations, university, and incumbent students, select the enrollees from among the applicants. The B.I.A. supports not only the programmatic aspects of X-CED but is aware that the success of Native students in completing the degree program through ARTTC is many times

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greater than that of Native students on campus. Thus, grant investments have a higher payoff, measured in terms of percentages (and numbers) of those who complete and earn the Bachelor degree.

5. The overall "Steering Committee" is, in fact, a governing board called the X-CED/ARTTC Consortium and functions as a body formalized by the Commissioner of Education under the aegis of the State Board of Education. It is composed of representatives of all involved interests:

Citizens of Regions Served (6)
Interns (3)
Institutions of Higher Education (3)
Major Rural School Districts (2)
    Alaska State-Operated School System
    Bureau of Indian Affairs
National Education Assn. - Alaska
Assn. of Alaska School Boards
Alaska Administrator's Association
Alaska Federation of Natives
Alaska Department of Education

A working interim committee is appointed by the elected chairman for purposes of convening with staff to deliberate matters varying from budget review to operational strategy.

6. The team leaders are no longer certificated teachers but are instructors with full academic rank at their respective university or college. Currently there are six, each living, developing curriculum, teaching, and administering at a remote rural community which serves as the Field Center for students living in that community and the villages in the geographical region. The Statewide Academic Coordinator, an Associate Professor,coordinates the development and conduct of the instructional program and normally also teaches one or

two courses in cross-cultural education for inservice teachers and administrators in remote schools. The statewide X-CED faculty convenes as a body every 5 to 6 weeks, the meeting places rotating among the rural centers and main campuses. They were selected by a process including personal interviews by a committee of citizen representatives from the six regions. Salaries of all, including the Statewide Coordinator, are paid from program funds budgeted under contract from the State Dept. of Education to the university. The administrative boundaries between regional units of the State university and the participating institutions are transcended so that the faculty is a cohesive group focusing on development and delivery of new and alternative curricula in cross-cultural education. The contract budget and the program faculty, administration and support staff maintain a specific identity related to the purposes and goals of the program.

Institutionalization--A Legacy?

The topic dealing with processes for institutionalizing programs such as Teacher Corps and Career Opportunities Program prevails at workshops and conferences and seems to be an effort inherent in many, if not most, such programs. The Alaska program is no exception, particularly since it is a post-secondary program which has been operated since inception by the LEA or State Dept. of Education. A goal, then, has been to shift the program to the university when the "time was right."

In surveying available literature and in talks with staff of other programs around the nation, it seems that programs are in all stages of

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"institutionalization" from being very peripheral to the regular operation of the university to being an intrinsic part thereof. A fear is that once a Teacher Corps project becomes a part of the regular universtiy offerings it will lose its character and its effect; e.g., it will be absorbed and lost to traditionalism. Another fear is that when federal funding ends, the program will end and leave little beyond a quickly fading recollection that Teacher Corps or C.O.P. had been there. Both conditions are very possible.

The Alaska program X-CED has consistently employed numerous strategies, three of which are fundamental and deserve noting. They are based upon three concepts: (1) Substantial local financial support should be brought to bear early in the history of the program and continuously and tenaciously sought; (2) The program should maintain its integrity and separate identity during its experimental and developmental phases (and beyond); (3) The program should not seek to replace the historical campus-based teacher education program but, rather, be a complimentary, alternative offering to all degree candidates who may wish to pursue their preparation through the alternative process (This presupposes that differences do exist).

The strategies to deal with each view or concept are, while rather direct, admittedly complex and not all universally applicable. However, they appear to be working in Alaska.

The first has been mentioned herein: The grantee is a state agency, has access to the budgeting and appropriating processes of the state legislature. The program is a separate Budget Request Unit (BRU), the same as the Division of Highways or the state university as a whole. The combined state fund request and anticipated federal grants form the overall program budget,

submitted first through the State Division of Budget and Management. Testimony in behalf of the program and its budget is presented in a hearing before the Governor's Budget Review Committee by the Director and appropriate members of the X-CED Consortium, notably representing the community. The Budget Review Committee approves, modifies, or rejects the budget submittal and makes its recommendation to the Governor's Office. It then becomes the Governor's recommended budget for the program BRU to the legislature. During the legislative session the program director and appropriate representatives testify on behalf of the program and its budget in hearings before the House and Senate Finance Committees. The Consortium, Regional and Community Panels, local school boards, Native organizations and interested citizens act politically during this period, contacting their legislators by whatever means they wish, conveying their views. The Director merely informs the program's constituency on when the X-CED budget is about to be taken up. The House and Senate versions are considered in the Free Conference Finance Committee and the budget is voted out for floor action. The result is the state (local) appropriation and approval to seek and accept federal funds. The next task, of course, is to attempt to secure the federal grant(s) in an amount equal to the state approved anticipated federal revenues. This state process takes from August through April. If the program operator were the state university, a similar process would take place and the program's governing body would insist on this type of direct testimony before the state arms of government.

Second, beyond establishing the sanctity of program funds, the staff and students maintain identity through having well legitimized the program. The governing body is established by the Commissioner of Education but previously had been approved by the Board of the LEA because its legitimacy was declared

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in the first federal proposal and funds were granted under those terms. Some members of the Consortium represent local bodies which were legitimized by the Consortium as a matter of policy.

The ingredients for identity and integrity, then, are: a name, funds, structure to assure access to budgeting processes, a legitimate governing body, supportive participants and constituency, full-time identifiable staff and faculty fully funded from the program budget and a clear and publicized set of credible goals and purposes. Added to this base, the next ingredients are tenacity and performance.

In the Alaska program three major steps have been taken which are departures from the historical teacher education program. Not unusual for Teacher Corps and C.O.P. is that the students are field-based. The second is that the "team leaders" are university instructors with full faculty status, salaried exclusively from state funds (they could have been federal) and located permanently in the field. Third is that a new and alternative curriculum, in content and process and means and locale of delivery, is being created. As explained above, it is being developed by the program faculty who combine their knowledge and talents with the experiences they are deriving from living and working in the cultural environments of the clientele.

Third, it is naive to assume that the majority of an incumbent faculty and staff, much less an entire college or university, will be swept up in a movement for change. To paraphrase the "Rand Report," educational reform usually requires exogenous shocks to the established institution. Further, to deny the efficacy of historical and traditional practices in teacher education is an affront to those who have practiced them (and will likely continue for good reasons). Natural processes of development in campus-based

programs will probably continue, and improvement will take place to meet normal and average demands without the need for conflict. Alternative programs will no doubt influence the pace and nature of change, particularly if the alternatives are credible and effective.

It should be noted that the Alaska program initially did assume, to a certain degree, that the logic of its enterprise would catch the imagination of the incumbents in both the universities and school districts, and that the program staff would immediately be joined and supported. It also anticipated the emergence of an alternative curriculum, with the campus-based faculty and team leaders being the architects. This occurred to only a limited extent. This limitation, in part, prompted the decision to employ carefully selected university instructors as field-based team leaders.

The plan, well on its way to fruition, is to develop a curriculum which has unique features and which will co-exist with the more conventional university offering. It has been generally described herein and its nature has been outlined and proposed to the various appropriate bodies at the university. It will ultimately be considered by the state Teacher Education and Certification Advisory Board. There are various emphasis options within the cross-cultural program and it is planned to be fully developed at both undergraduate and graduate levels. It will provide for both elementary and secondary certification. Satisfactory completion of the program will carry the university recommendation to the State Department of Education that there be a "Cross-Cultural" endorsement on the teaching or administrative certificate.

Sequencing is important in order to assure that in-school practicuum will take place in both urban and rural schools for maximum exposure to various cultural and cultural mix classrooms. Campus experience is also part of the

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sequence, both to enable students to become immersed in the campus scene and to provide them instruction difficult to conduct in a remote field setting.

As previously noted, X-CED is now open to students other than the regular program supported interns. It will be open to as many students as can be effectively handled by the faculty,given the circumstances and cost of field delivery in Alaska. Tuition income generated will likely never cover the total costs of such a program but, then, neither does tuition cover the operational costs of any university. Of course, the needs of a field-based program for edifices is minimal and no major construction bond issues or appropriations are anticipated.

Some Conclusions on Institutionalizing

It can be concluded, then, that institutionalization of X-CED means the establishment of an on-going, state supported alternative program in teacher education providing a focus on concerns of the education of culturally different children and adults. Simultaneously it must enhance the ability of teachers and administrators to work effectively with persons of all origins and from all walks of life. The coexistence of two program options is a natural. They must be mutually supportive, and related in a manner which will provide persons seeking careers in education to move between them, capitalizing on the resources, strengths and unique features of both, thus maximizing the educational services available to prospective teachers and administrators. There should be no fear or threat of replacement or supplanting, much less a concern for administrative control--the needs of the society for education and educational options are so many, so varied, so similar, and so different that the demands may never be met. X-CED is addressing the needs of a sector of the society which history shows has been neglected.

If, in order to carry out its purposes satisfactorily some explicit and perhaps unusual steps must be taken, then they will be taken, as they have been throughout over four years of program operation. If such things as program separateness, uniqueness, and structural identity are important to the spirit and cohesiveness of the program staff, students, and community, then these factors must be maintained. If the spirit of identity and belonging among students and staff results in an extraordinary retention of students through the four years, then this spirit will be fostered by all genuine means possible.

The perplexing question relating to what programs such as X-CED should become deals with the possibility of the loss of the identity felt by students and staff. The larger the program becomes and the more it becomes a part of the larger whole, the less becomes the feeling of comradeship among peers and between peer levels. This is a particularly acute problem to be faced by any field-based program in which students and staff are distant from each other. The personal relationships which exist in a tightly knit group together in one locale must somehow transcend the distances in a widely dispersed program. Students should come together as often as possible both for academic and identity reasons but, additionally, the structure must enhance the feeling of belonging and the knowledge that there are others working in a similar endeavor, facing the same problems and seeking the same ends. This must be maintained rather than becoming absorbed by the institution which has been identified as part of the obstacle to personal success.

The fragility of a developing alternative program in teacher education must for a time be protected: by funds, by structure, by participatory governance, by continuity, by continuing and substantial progress, and by the

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maintenance of identity and spirit. Also, there must be something to be overcome. At present, what is perceived by many minority and low-income people to be that which must be overcome is the apparent inertia of traditional instituitional processes in meeting the needs of their sector of our society.

A Matter of Substance

The X-CED program has reached the stage where its undergraduate program leading to the proposed Bachelor of Education degree in Cross-Cultural Education and a graduate program leading to the M.Ed. in Cross-Cultural Education must be taken as seriously. It is currently being presented to the academic and administrative hiearchies of the university. Also, its proposition that there be created a 'Cross-Cultural' endorsement for the teaching certificate awarded to those who satisfy the requirements of such teacher education programs is valid and credible. The proposed curricula have, after all, culminated from a unique and substantive effort of four years of concentrated thinking, development, practice, and experience in a field historically neglected. That is not to say that research, study, and time have not been applied to the culturally different sectors of the society. In fact, past efforts have contributed infinitely to the program's development and to the processes which have enabled the translation of information into a curriculum for cross-cultural teacher education.

It is premature at this time to go into the depths of the proposed programs since they are at a delicate stage of consideration. Concerns of delivery, grouping, sequence, content, costs, manpower, and structure need to be dealt with. However, a brief overview is in order, to be followed by the availability of more comprehensive information as sequencing is

established, approvals are acquired, and content is developed for those courses which have never been taught. Many courses among the proposed offering have been unique to, and developed within, the X-CED/ARTTC program during its history.

Acknowledging the risk of presenting a complex and developing curriculum in skeletal form, the reader is asked to bear in mind that there is no intention to present here anything beyond synopsis and illustration. Neither is process or sequencing touched upon, but perhaps within these limitations the idea can be conveyed.

The fact that the curricula remain in the course oriented format should not be misleading. Two things are inherent in them: First, the cross-cultural emphasis is not limited to the education courses but finds itself pervading the disciplines and other areas of study. Second, the remote locales of both field faculty and students and the new content being dealt with requires individual course designs to be unusually comprehensive. The prospectus for each is in depth and lays out content, objectives, time frames, processes, and measurements. They have become much more than a simple module.

Basically, the undergraduate program is divided into four conventional Areas of Study, consistent for each of five unusual Areas of Degree Emphasis. Further, the required courses and the recommended courses within each Area of Study are of unusual nature and content. The outline follows:

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PROPOSED UNDERGRADUATE PROGRAM (B.Ed.) IN CROSS-CULTURAL EDUCATION

AREAS OF STUDY / DEGREE EMPHASIS	ELEMENTARY CERTIFICATE (X-CULTURAL EMPHASIS)	ELEMENTARY CERTIFICATE (BILINGUAL EMPHASIS)	NON-CERTIFICATING (X-CULTURAL EMPHASIS)	SECONDARY CERTIFICATE (RUR/X-CULT. EMPHASIS)	ELEMENTARY CERTIFICATE 5th YR X-CULT. EMPHASIS)
	Gen.Requirements (12)	Gen. Requirements(12)	Gen. Requirements(12)	Gen. Requirements (12)	Gen. Requirements (12)
HUMANITIES Required (24 Cr.Hr. Total) Method of Written Communication 6 Fund. of Oral Comm. 3 Intercult. Comm. 3	Recom. Courses (14) Nature of Lang. 3 Oral Literature 3 Aleut, Esk.,Ind. Literature 3 Speech for Clsrm Teacher 3 Applied Eng.Ling 3 Elem.Sch. Music Methods 3 Art for Elem. School 3 Child. Lit. 3	Recom. Courses (12) Nature of Lang. 3 Ak Native Lng. 6 Bilingual Meth. & Materials 6 Eng. as a Social Language 3 Applied Eng.Ling 3 Tech. of Nat. Lang. Inst. 3 Structure of Language 3 Oral Literature 3 Basic Literacy 3	Recom. Courses (12) (Select from Elementary List)	Optional Degree Emphasis Integrated Major/ Minor in Humanities (51 Cr. hrs. Minimum)	
	Gen.Requirements (15)	Gen.Requirements (15)	Gen.Requirements (15)	Gen.Requirements (15)	Gen.Requirements (15)
SOCIAL SCIENCES Required (30 Cr.Hrs. Total) Anthro. of Alaska Natives 3 Alaska Native Politics 3 Cult. & Learning 3 History of Alaska 3 Cult. & Learning 3 Human Dev. & Socialization 3	Recom. Courses (15) Family in X-Cult. Perspective 3 Human Gr. & Dev. 3 Psychological Anthropology 3 Lang. & Cult. 3 Eco. in Rur. Ak. 3 Cultural Anthro. 3 Soc. Structure 3 Cult. & Person. 3 Anth. Field Meth. 3 Social Change 3 Sociology of Ed. 3	Recom. Courses (15) Lang. & Cult. 3 Psychological Anthropology 3 Cultural Anthro. 3 Soc. Structure 3 Eco. in Rur. Ak. 3 Cult. & Person. 3 Anth. Field Meth. 3 Social Change 3 Sociology of Ed. 3 Human Gr. & Dev. 3 Family in X-Cult. Perspective 3	Recom. Courses (18) (Select from Elementary List)	Optional Degree Emphasis Integrated Major/ Minor in Social Science (51 Cr. Hrs. Min.)	
	Gen.Requirements (9)	Gen.Requirements (9)	Gen.Requirements (9)	Gen.Requirements (9)	Gen. Requirements (9)
EDUCATION Required (34 Cr.Hrs. Total) Ed. in Alaska 3 Cult. Found. of Ed. 3 Ed. & Cult. Transmission 3	Certification Req(25) Reading, Tech. for Rur. Ak. 3 Diag. & Eval. of Learning 3 Clsrm. Planning, Org. & Mgt. 3 X-Cult. Teacher Method 3 Cult. Herit. in the Classroom 3 Student Teaching 9 Prac. in Teaching of Reading 1 Recom. Courses Internship (sch. & Com.) 6 Rural Comm. as Ed. Persp. 3 Urban School Practicum 3 AV Mth. & Mat'ls. 3	Certification Req(25) Reading Tech. for Rur. Ak. 3 Diag. & Eval. of Learning 3 Clsrm. Planning Org. & Mgt. 3 X-Cult. Teacher Method 3 Cult. Herit. in the classroom 3 Student Teaching 9 Prac. in Teaching of Reading 1 Recom. Courses Lang. Dev. 3 Internship (Sch. & Com.) 6 Rural Comm. as Ed. Persp. 3 Urban School Practicum 3	Recom. Courses (25) Internship (sch) 6 Internship (com) 6 Community Ed. 3 Ed.,Admin., & Organization 3 Anth. & Ed.Admin. 3 Curr. Dev. in Cult. Pers. 3 Early Child. Ed. 3 Adult Education 3	Certification Req(25) Dia. & Eval. of Learning 3 Curr. Dev. in Cult. Persp. 3 Rural Comm. as Ed. Pers. 3 AV Mth. & Mat'ls. 3 X-Cult. Teacher Method 3 Internship 1 Student Teaching 9 Recom. Courses Small H.S. Prog. Design 3 Urban Sch. Practicum 3	Certification Req.(25) (Same as Elem.)
MATH and SCIENCE Required (6 Cr. Hrs. ea.--12 Cr. Hrs. Total)	Recom. Courses Math for Elem. Sch. Tchr. 3 Conserv. & Mgt. of Nat. Res. 3 Earth Sci. & Human Affairs 3 Nat. Hist. of Ak. 3 Field Project 3 Intro. to Phys./ Earth Science 3	Same	Same	Gen.Requirements (9) Integrated Major/ Minor in Gen. Science/Math (51 Cr. Hrs. Min. --Optional)	
ELECTIVES (30 Cr. Hrs. Minimum) Must complete 51 Cr. Hrs. in Suggested Major/Minor	Recom. Emphasis Anthropology English Sociology	Recom. Emphasis Ak. Native Lang. Anthropology Linguistics	Recom. Emphasis Anthropology	Must Select Degree Emphasis and Complete 51 Cr. Hr. Minimum.	Bachelor's Degree Required for Admission
TOTAL CREDIT HOURS	130	130	130	130	

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The outline of the program leading to the M.Ed. in Cross-Cultural Education is below. Note that many of the course titles are the same as for the undergraduate program, signifying that the bulk is new material to which in-service teachers, administrators, and graduate students have not been exposed. The demands on the student taking courses for graduate credit will be greater than for the undergraduate, even though basic content may often be similar.

PROPOSED GRADUATE PROGRAM (M.ED.) IN CROSS-CULTURAL EDUCATION

CROSS-CULTURAL EDUCATION DEVELOPMENT PROGRAM (UNIVERSITY OF ALASKA, FAIRBANKS)

DEGREE EMPHASIS / DEGREE REQUIREMENTS	LANGUAGE, CULTURE and LEARNING	CURRICULUM & INSTRUCT'N (X-CULT. EMPHASIS)	ADMIN. & SUPV. (X-CULT. EMPHASIS)	GENERAL EMPHASIS	
Prerequisites	Bachelor's Degree Alaska Teaching Certif. Approval by Reg. Panel	Bachelor's Degree Alaska Teaching Certif. Approval by Reg. Panel	Bachelor's Degree Alaska Teaching Certif. 1 Yr. Exper. in Ed. Approval by Reg. Panel	Bachelor's Degree 1 Yr. Exper. in Ed. Approval by Reg. Panel	
Minimum Requirements	Meet Gen. Univ. Req. Min. of 36 Cr.Hrs. Req. Min. of 18 Cr.Hrs. at 600 Level Min. of 18 Cr.Hrs. in Field Min. of 6 Cr. Hrs. on Campus Specific Requirements Field Meth. In Ed. Res. 3 Cult. & Thought Processes 3 Ed. & Cult. Process 3 Thesis or Project 6	Same	Same Gen. Requirements Admin. Certif. Option Required Courses -Ed.,Admin.,& Org. 3 -School Law 3 -School Finance 3 -Curr.Dev. in Cult. Pers. 3 -Supv. & Imp. of Inst. 3	Same	
Recommended Courses	Language & Culture 3 Curr.Dev. in Cult. Perspective 3 Applied Eng. Ling. 3 Cult. & Personality 3 Psychological Anthro. 3 Anthro. & Education 3 Schooling in Cult. Perspective 3 Bilingualism & Ed. 3 Tecniq. of Nat. Lang. Inst. 3 Family in X-Cult. Perspective 3 Rural Comm Internship 6 Ak. Native Lang. 6	Curr.Dev.in Cult Perspective 3 Schooling in Cult. Perspective 3 Anthro. & Education 3 Rural Comm. as Ed'l Res. 3 Community Education 3 X-Cult. Teach.Meth. 3 Cult. Heritage in the Classroom 3 Cult. Change Processes 3 Rural Comm. Internship 6	Anth. & Ed. Admin. 3 Curr.Dev.in Cult. Perspective 3 Community Education 3 Cult.Change Processes 3 Sm. H.S. Prog. Design 3 Rural Comm. as Ed. Res. 3 Ed.Planning & Eval. 3 Rural Comm.Internship 6 Issues in Am. Native Ed. 3	Individualized Program Tailored to Needs of Student by Committee. Courses Drawn from all Available Sources. Program not Limited to Preparation for School-Related Positions.	

The ability to develop and deliver such degree programs in a field-based setting may be indicated by the fact that some forty-five of the sixty-five courses taught in and for the field-based students since 1970 have been designed with cross-cultural emphasis. Also indicative is the spring

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semester, 1975 field course offerings:

Issues in Native American Education
Teaching Reading and Language Arts for Paraprofessionals
Video Methods in Rural Education
Rural Community as an Education Resource
Classroom Planning, Management, and Organization
Education Research
Curriculum Development in Cultural Perspective
Methods of Written Communication
Aleut, Eskimo, and Indian Literature of Alaska in English Translation
Elements of Physical Geography
Conservation and Management of Natural Resources
Social Change
Tests and Measurements (Certificate Requirement)
The Teaching of Reading (Certificate Requirement)
Practicuum in Teaching of Reading
History of Alaska Natives
Introduction to Philosophy

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There is no conclusion. This has been an attempt at explanation and overview made at an arbitrary time in the ongoing process of the development of an educational program in Alaska. There will be more information as time passes and events occur and as the applicability of efforts in circumpolar and cross-cultural education to other cultural situations in the nation are envisioned by others working in this area. The mere addition to a curriculum of material originating in other cultures and sectors of society is not enough to enhance "across-the-cultures" understanding and dynamics. In a teacher preparation program, studies such as Black Literature, Native American History, and other areas focusing on the origins and products of a pluralistic society must be only a part of an in-depth and complete cross-cultural program. Without this there cannot be created the types of learning environments due all children, regardless of their origins, values, languages, and aspirations.

D. M. Murphy
Director, X-CED/ARTTC
Alaska Dept. of Education
Anchorage, Alaska
December, 1974